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AN
EXAMINATION
OF

The Rev. Mr. ELLIOT's OPINION,
RESPECTING THE
MODE OF BAPTISM,
AND THE
SCRIPTURES ON WHICH IT IS FOUNDED,

IN A LATE WORK, ENTITLED
Dipping not Baptizing.

JOHN TRULY ~~can~~ IMMERSED IN WATER;
BUT ~~Baptized~~ YE SHALL BE IMMERSED
IN THE HOLY SPIRIT---Jesus Christ.

L O N D O N :

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M. DCC. LXXXVIII.



TO THE
R E A D E R.

IT is readily granted, that so much has been written respecting the mode of Baptism, on both sides of the question, as, apparently, to exhaust the subject, and leave but little room to expect that any new light should be thrown upon it: But the present design is, to bring the controversy into a narrower compass, by fixing the meaning of the word in a more determinate and uniform manner, than the author has ever seen attempted by any other writer on the subject.---It is hoped, that this will be admitted as a sufficient apology for the present publication.

To settle the precise meaning of terms, ought to be the first object in all controversy. Without which, it is mere beating the air, and cannot answer any valuable purpose whatever.

Mr. LOCKE says * --- ' He that uses words without any clear and steady meaning; what does he, but lead himself and others into errors? And he that designedly does it, ought to be looked on as an enemy to truth and knowledge.'

It is with a view to fix the precise idea of the term Baptism, that the following Remarks on the Rev. Mr. Elliot's late publication, entitled ' Dipping not Baptizing,' are submitted to the Public. The Remarks are confined to that part of the subject which he calls the ' Mode of Baptism : ' with respect to which, the nature of his reasoning is examined, and the inconclusiveness of his arguments pointed out.

As to the other parts of the work; namely, the subjects of Baptism, and the importance of it, in order to fellowship at the Lord's table: in the first of these, we are agreed. We both allow, that Believers only are the proper subjects

* Essay on Human Understanding, B. III. c. xi. § 5.

subjects of Baptism. As to the importance of it, in order to Church-fellowship, it is left to Mr. BOOTH; who is more immediately called upon to attend to that branch of the work, as it is a direct attack upon his Apology for the Baptists.

The writer of this admires, and would glory in imitating, that meekness and candour, with which, in general, Mr. Elliot treats the subject; and considers the motives, which appear to have been the leading ones in that publication, as generous and noble; viz. a desire to remove every human bar to the fellowship of the saints.

The bounds set by human authority to the fellowship of Christians, have been the source of strife, animosity, and division, in the church of Christ. All such boundaries ought to be removed; and love and unity promoted. But Baptism does not appear in this light: it is a divine institution; and not the invention of man, or a mere ceremony, which is in itself indifferent.

indifferent, as Mr. Elliot seems to suggest; which we may either practise or lay aside, without criminality. No! It has the sanction of Divine Authority; it is Divine Law: which every one who professes subjection to God, is under obligation to observe; and every attempt to set aside such an institution, is a direct attack upon the authority of the Law-giver. That Baptism is Divine Law, must be admitted, if the New Testament be true; for it is the direct and explicit command of Jesus Christ. This, Mr. Elliot does not deny: but says*; --- 'It is not clear to him, how long it was to continue in the Christian church.' If it is the command of Christ; a law, which has never been repealed; which the Institutor has not intimated a design to repeal, or limited the observance of it to any particular period of time: if there is no intimation of this in the New Testament: what man has a right to suggest the idea? Are divine institutions to be enervated, and our obligations to attend to them weakened, by the mere suggestions that they are
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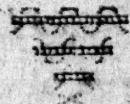
* Preface, vi.

of no importance, or were not meant to continue in the Church? If so, there would be an end of all obedience. Our Lord's command to baptize, and to preach the gospel, are enforced by the same authority:---All power (says he) is given unto me, in heaven and in earth: Go ye, therefore, and teach all nations, baptizing them. The command for the one is as unlimited, in point of duration, as for the other. They stand upon the same ground; and the argument that will set aside the one, will equally affect the other. But that neither of them were designed to be set aside, in any period of the Christian church; is sufficiently clear, from the encouraging promise of our Lord, annexed to the commission--Lo, I am with you alway, even to the end of the world.

The citations from Dr. GILL, and other Baptist writers, with Mr. Elliot's remarks on them, were thought of no great importance in the controversy; and are therefore here passed over:---the writer being neither concerned

verned to vindicate the one, nor answer the other; but only, to set the ordinance of Baptism itself in a scriptural light, by shewing, that Mr. Elliot has misunderstood the nature of that ordinance, and the passages of Scripture which relate to it: in which, should he succeed, he will obtain the utmost of his wishes.

BHP. 1788.



EXAMINATION, &c.

GOD, who is infinitely wise and good, cannot enjoin any thing upon his creatures, but what is worthy of himself, every way suited to their circumstances, and calculated to promote their greatest good. The observance, therefore, of every divine appointment, is the highest glory and felicity of rational beings : it was the meat and drink of the Son of God, who was before all things, and by whom all things consist, to do the will of him that sent him ; in which we are commanded to be imitators of him. Now, one of those precepts which God has connected with faith in Christ, in the Gospel of Salvation, is that of Believer's Baptism ; which they are called to the observance of, with this solemn assurance ... that ... *He that believeth, and is baptized, shall be saved.*

It is, therefore, of great importance, that Christians yield obedience to this, as well as the other precepts of Jesus Christ ; but how shall they attend to it, unless the language in which ^{it is} expressed,

be so plain, as to leave no reasonable doubt, what the nature of the duty is; for, if the language be unintelligible, ambiguous, and uncertain --- if to baptize, may mean either to sprinkle, or to wash, or to pour, or to dip, &c. how shall we know with certainty which of those different actions the Institutor intended by it? But this is not the case: this duty is not expressed by a variety of words adapted to convey the above ideas, but by one word only, and that uniformly; wherever it is spoken of, or alluded to: And I conceive, the same idea is intended to be conveyed by it, wherever it occurs. I shall, therefore, attempt to prove, that Baptism is not many things, but only one; that it is neither to *sprinkle*, nor to *pour*, nor to *wash*; but to *immerse*; and that the idea of immersion, is that which the inspired writers meant to convey, wherever they make use of it.

The word BAPTIZE, is not an English, but a Greek word Anglicised: and the manifest reason of its being retained in our translation, is, the impossibility of rendering it uniformly, by any one English word, except that of immersion, without very apparent absurdity and contradiction, in some of the places where it occurs: and I do apprehend, that if Mr. Elliot had fixed upon any one word; either *sprinkle*, *pour*, *wash*, or *dip*, (each of which,
he

he says, *Baptizo* means); as the uniform rendering of it, he would, in some places, have found insurmountable difficulties. Now, whence can such difficulties arise, but from mistaking the import of the word: for if it conveys a determinate idea, that will be the true one, wherever it occurs; and that word which is best calculated to express that idea, will always be the proper rendering of it; and not a variety of words, expressive of ideas so diverse, and opposed to each other, as *sprinkling*, *pouring*, *washing*, and *dipping*, are. If, then, any one word will convey the complete idea of the inspired writers, *that* ought always to be used; and such as convey different and repugnant ones, should be entirely rejected. But if the word *Baptizo*, is so complex, as to admit all the ideas before-named; it then follows, that no one of these words can be the true rendering of it; and no person can properly attend to the duty, without having all these different actions performed upon him: but this, I believe, will not be contended; and yet this must be the case, if, as Mr. Elliot will have it, the word *Baptizo* means all these things.

I now proceed to shew, that *immersion*, and that only, is the idea which the inspired writers meant to convey, by the word *Baptizo*. This will appear to be its meaning, I conceive, from our Lord's

words, (Acts i. 5.) *John truly baptized with water, but ye shall be baptized with the Holy Spirit* --- which passage, I shall endeavour to prove, ought to have been rendered, '*John truly immersed in water, but ye shall be immersed in the Holy Spirit,*' --- not only because the best Lexicographers admit *immersion* to be the leading idea of the word *Baptizo*; but also, because any other rendering of the word would be awkward and unnatural, or, otherwise, destroy the analogy between the two baptisms mentioned in this passage.

But Mr. Elliot says; * "*Baptizo*, in the New Testament, as I conceive, signifies *to wash*, or *purify*, by *sprinkling* or *pouring*: So, I think, it means, Acts i. 5. *John truly baptized with water, but ye shall be baptized with the Holy Spirit*. The word *baptize*, hath undoubtedly the same meaning in both parts of this verse."

How does it appear that the word *Baptizo*, here means *washing*, or *purifying*? I am satisfied, there is not any thing in all this history, that will warrant us to say, that the disciples were either *washed* or *purified*, by their being baptized with the Holy Spirit; nor do I remember that Baptism is ever said to be a *washing*, or *purifying*. Mr. Elliot's

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* *Dipping not Baptizing*, p. 84.

mere *conception*, in this case, without something to support it, is of no consequence whatever. But he thinks it means to wash or purify, by *sprinkling*, or *pouring*. If it does not signify to wash or purify, at all, it is impossible it should signify the doing either of them, by any mode whatsoever. As to sprinkling, Mr. Elliot does not insist upon it, or so much as attempt to prove, (though he has joined it with pouring, that it is, at all, the meaning of the word *Baptizo*, in this place: and were we to translate the passage, *John truly sprinkled with water, but ye shall be sprinkled with the Holy Spirit*, --- would not what is said in the history, of the corresponding event --- *Suddenly there came a sound from Heaven, as of a rushing, mighty wind; and it FILLED all the place where they were sitting, and they were all filled with the Holy Spirit** --would not this, I say, convince any one of the impropriety of such a translation! The pouring out of the Holy Spirit, is here represented by a RUSHING, MIGHTY WIND, coming from Heaven! Now, what analogy is there between this representation, and sprinkling a person with water? Or, what idea have we of being *sprinkled with a wind*? The same observations might be made, were we, in this passage, to read *wash*, instead of *baptize*. I agree with Mr. Elliot, that the word

* Acts, ii. 2, 4-

word has the same meaning in both parts of the verse ; but, it is very evident, from these observations, and the circumstances of the passage, that its import is neither *washing* nor *sprinkling* : But Mr. Elliot himself, gives up the idea of *sprinkling*, in this passage ; for he says *, “ It is certain, that “ believers were baptized with the Spirit, by its “ being *poured* upon them ; and as John’s *manner* † “ of baptizing, is expressed by *the same word*, it “ seems to me necessarily to follow, that the *mode* “ was the same in both.”

If by this, Mr. Elliot means, (as he must, if it applies at all to his argument) that the word *Baptizo* expresses the *act* of pouring, and that *pouring* is baptism ; what he has here said, amounts to no more than this---that *the Spirit was poured upon them, by being poured upon them* ; and that the mode of pouring, in both cases, is pouring †.

That

* Page 84.

† This conclusion, which is so much relied upon, is exceedingly obscure and unintelligible. If, by the same word, he means *pouring*, there is no truth in the proposition ; for the *manner* of John’s baptism, is never expressed by that word : If the word Baptism is referred to, that expresses the *act* itself ; but does not ascertain the mode or manner of performing that act. Is it not evident, that if Baptism has a mode belonging to it, that mode cannot be expressed by the word itself ?

‡ We contend, that baptism is itself immersion ; and
not

That the Holy Spirit was poured out upon the disciples, is *certain*; for the Scripture expressly declares it: and that they were *baptized* with the Holy Spirit, is also *certain*, for the same reason.--- But how is Mr. Elliot certain, that they are the same thing? or, that the act of pouring out, is what our Lord referred to in the word *baptize*? The inspired writers have not, in any part of the history, informed us, that is the fact; nor has Mr. Elliot offered the least proof of it whatever: To assert it, therefore, is a mere begging of the question. I shall attempt to prove, they are not the same thing: if I succeed, the contrary of Mr. Elliot's inference will necessarily follow; *i. e.* that John's baptism was not pouring water upon, but immersing the subject in water.----

1) Baptism with the Holy Spirit, cannot mean the act of pouring out of the Holy Spirit; because the word *pour* cannot possibly be substituted in the place of *baptize*, in this passage. Mr. Elliot (p. 49.) affirms *it may*; but let us try the experiment:--- "John truly *poured* with water; but ye
"shall

not that immersion is the *mode* of baptism:---But, whatever baptism be, whether *sprinkling*, *pouring*, or *immersion*; to talk of the *mode* of it, is exceedingly improper, and absurd; and is what has introduced much confusion into the controversy.

"*shall be poured* with the Holy Spirit." This experiment shews, that the word *poured* cannot possibly be a proper substitute for the word *baptized*; because such a rendering is evidently absurd; the word *baptize* referring not to the Holy Spirit, but to the persons of the disciples. The same absurdity will appear, by making the experiment on other passages; as, "Peter preached, saying--Repent, and be baptized;" and "John was baptizing in Enon, near Salim." Now, to substitute *pour* in the place of *baptize*, in these texts; would be to represent Peter as exhorting the people to be *poured out*; and John as *pouring*, not Enon, or the waters of it, upon the people; but the people into Enon: And again, *they were baptized* (poured) *of John, in Jordan; confessing their sins*. But this cannot be admitted; and the impossibility of substituting *pour* in the place of *baptize*, is, to me, an invincible argument, that the *pouring out* of the Spirit, and the being *baptized* with it, are not the same thing.

2) We read of two circumstances, which attended the gift of the Holy Spirit, on the day of Pentecost: one of which respects the Holy Spirit itself; namely, its being poured out, according to the promise of the Father: the other respects the apostles; *i. e.* it filled all the house where they were

were sitting, and *they were all filled with the Holy Spirit*.---Now, when our Lord said---*Ye shall be baptized with the Holy Spirit*--he certainly meant one of these: But we have already proved, that he could not mean the first, *i. e.* the pouring out of the Spirit; it therefore necessarily follows, that the other must be intended; namely, its filling the house where the disciples were sitting, and their being filled with it: And this agrees with the nature of the expression; which the other does not---*Ye shall be* (not poured upon, but) *baptized*; (immerfed) in the Holy Spirit. It filled all the house; so that, being immerfed in, *they were also filled with the Holy Spirit, and began to speak with tongues*. Their being overwhelmed with the Holy Spirit, was a proper immersion; and is an easy, natural comment on our Lord's words--*Ye shall be immerfed in the Holy Spirit*. And what reason can be given, for the particular manner in which the historian relates this circumstance; but the relation it bears to those words?

Mr. Elliot adds, (p. 49.)---“ To render *ev*,
 “ (when applied to the baptism of the Spirit) IN
 “ the Holy Spirit, seems to me *awkward*, indeed,
 “ and very *improper*; as, I think, must be mani-
 “ fested to every unprejudiced reader: *ev* likewise,

"in the case of baptism, not only *can*, but, I think, ought to be rendered *with*, or *by*."

Whether I may be considered as an unprejudiced reader, I will not pretend to say; we are not always aware of our prejudices: But to me, the rendering the word *ἐν* IN, when applied to the baptism of the Holy Spirit; is so far from appearing *awkward*, or *improper*, that I am fully satisfied it ought to be so rendered, and cannot, with propriety, be rendered otherwise: It is the first and leading sense of the word; the instances of its being so rendered in the New Testament, are innumerable; wherever we read in our translation, IN *the Holy Ghost**, the Greek words are exactly the same as those used by our Lord, Acts, i. 5. And what reason can be assigned, why it should not have been so rendered in that place? To Mr. Elliot it seems *awkward*. But what awkwardness is there in translating the words---*Ye shall be immersed in the Holy Spirit*? I am not aware of any: to me it appears natural and easy: and, in the case of water-baptism, though it may be *possible* to render *ἐν* *with*, or *by*; yet there is certainly no necessity for it; baptized, or immersed in water, is sufficiently natural and easy: and if, as we have already

* *ἐν Πνεύματι αἵνω*: See, Rom. ix. 1. xiv. 17.---
1 Thess. i. 5.---Jude, 20.

already proved, Immersion is the idea which the Greek word was designed to convey, it puts it beyond all doubt, that the prepositions "with" and "by," in the case of baptism, ought never to be rendered *with* or *by*, but always *in* or *into*.

It is true, as he observes, p. 50. (if to baptize means to sprinkle) "there is no more impropriety in saying that John sprinkled them *with*, or *by*, the waters of Jordan, than in saying He *dipped* them *in*, or *into*, the waters of Jordan." But that the word Baptize, means to sprinkle, in the New Testament, has never been proved --- and, I am persuaded, never will : --- Besides, Mr. Elliot cannot contend for that sense of the word, when speaking either of being baptized with the Spirit, or of John's baptism; for he says, "It is *certain* the former was by *pouring*; and that it seems to him necessarily to follow, that the mode was the same in both." Let us, then, lay sprinkling out of the question, and suppose *pouring* to be *baptism*, as, Mr. Elliot says, it certainly is, in both these cases; and then ask, Is there no *impropriety* --- Is there no *awkwardness*, in rendering the prepositions *with* or *by*, when applied to baptism? The impropriety and awkwardness of such a rendering, in this case, is so obvious, that Mr. Elliot himself must be sensible of it: I am persuaded that he will not pre-

tend to say, that it would be natural and easy, were the words rendered---‘ John truly *poured* ‘ *with* or *by* water ; but ye shall be *poured with* ‘ or *by* the Holy Spirit ! John was *pouring with* or ‘ *by* Jordan.’ Mr. Elliot should be more uniform ; and not at one time assert, that baptism must be *pouring* ; at another, that it is *sprinkling* ; at another, that it is to *dip*, in order to wash : thus, upon every emergency, changing the ground.

Mr. Elliot says*---‘ Though the best Lexicographers allow this (*i. e.* to dip) to be the leading ‘ sense of the word (baptizo) ; yet they maintain, ‘ at the same time, that it signifies also, to wash : ‘ the point, therefore, in dispute, *entirely hinges* ‘ *on this---In what sense the Scripture uses this word ;* ‘ whether to dip a person *in* and *under* water, or ‘ to wash him *with* water ?’

I find the Lexicographers, in general, agree in this : that the proper import of the word Baptizo, is to immerse ; as may be seen by the following citations :----‘ Baptizo, *mergo*, seu *immergo* ; ut ‘ *quæ tingendi, aut abluendi gratia aque immergi-* ‘ *mus,*’ *Plut.*---‘ Item, *mergo submergo, obruo* ‘ *aqua, item abluo, lavo ;*’ *Marc. 7, & Luc. 11.* ‘ *Scapula*--‘ Baptizo, *mergo, immergo, aqua obruo,*’ ‘ *Hederici*---

Hederici---‘Baptizo, immergo,* *Pafore*---*Leigh*, on whose authority Mr. Elliot so much relies, on the word *baptizo*, says---‘The native and proper signification of it is, to dip into water, or to plunge under water,’ John, iii. 22, &c.----‘Pro-prie significat, immergo, submergo, obruo aqua,’ *Zanchius* *.

From these instances we see, that the direct and proper import of the word *baptizo*, is, to immerse. To these authorities, we may add the testimony of *Parkhurst*; who says †----‘*Baptizo*, ‘from *bapto*, to dip.’

‘ 1) To dip, *immerse*, or plunge in water.’

It is observable that Mr. Elliot, in citing *Parkhurst*, omits the word *immerse*, though it comes in between the other two; and which, I think, must appear to every attentive reader, to be that which *Parkhurst* himself lays the greatest stress upon, as the proper rendering of the word. He goes on :

‘ 2) Because *washing*, or *ablution*, was frequently performed by *immersion*; hence the passive, or mid. βαπτίζομαι, &c. Mark vii. 4. The LXX. use βαπτίζομαι, mid. for washing one’s self by *immersion*.

‘ 3)

* *Critica Sacra*, in verb. † See, Gr. et Eng. Lex.

‘ 3) To baptize---to *immerse in*, or *wash with*
‘ *water*.

‘ 4) To baptize---by *sprinkling*; as the Is-
‘ raelites were by Moses, in the cloud, and in the
‘ sea; occ. 1 Cor. x. 2.

‘ 5) In a figurative sense---to baptize with
‘ the Holy Ghost.

‘ 6) Figuratively---to be *baptized, immersed*, or
‘ *plunged*, in a flood or sea, as it were, of *grievous*
‘ *afflictions* and *sufferings*, Matth. xx. 22.

ΒΑΠΤΙΣΜΑ, from βαπτισμαι.

‘ 1) An *immersion*, or *washing with water* : hence
‘ used in the New Testament, for the bapt. sm both
‘ of John the Baptist, and of Christ.

‘ 2) *Baptism*, or *immersion*, in *grievous* and
‘ *overwhelming afflictions* and *sufferings*.

‘ ΒΑΠΤΙΣΜΟΣ---*Immersion*, or *washing in water* :
‘ occ. Mark, vii. 4, 8. Heb. vi. 2, 9. 10.’

From these citations it appears, that Parkhurst
understood *baptism* to be properly *dipping*, or *im-*
merision; and though, under his second head, he
mentions *washing*; yet he is careful to inform us,
that this *washing* was by *immersion*. He has, in-
deed,

deed, under the fourth head, made use of the word sprinkle, as cited by Mr. Elliot; *baptized by sprinkling*, 1 Cor. x. 2 : But this text, upon which alone that interpretation is founded, does not say one word about sprinkling; nor is there any reason to suppose, from this or any other passage, that the Israelites were in fact sprinkled, when they passed through the sea, and were under the cloud.--- How then did Mr. Parkhurst learn, that the Israelites were baptized by sprinkling? Was it from the word Baptize? Certainly not: for he has shewn, that in every other passage where that word is to be found, it has a different import.

Mr. Elliot says *---‘ That they were *properly* ‘ in neither the sea or the cloud, is manifest; for ‘ they walked on dry ground *through the midst of* ‘ the sea, and the cloud was high above them; ‘ therefore, they were baptized by *sprinkling*.’

What Mr. Elliot means by *properly*, is not for me to determine. That the Israelites were in the sea, is certain: for the Scripture says †---‘ They ‘ went *into* the midst of the sea; they all passed ‘ *through* the sea.’ To say they were not in the sea, (however qualified) is directly to contradict this testimony. ‘ They were *properly* (he says) in
neither

* Page 72. † Exod. xiv. 22. 1 Cor. x. 1.

neither the sea or the cloud ; therefore, they were baptized by sprinkling. Strange reasoning ! The premises and the conclusion ; the observation, and the inference drawn from it ; are both of them entirely without any foundation in, or support from the words of the apostle !

The baptism of the Israelites in the sea, and in the cloud, is no where recorded, except in this passage of the apostle.---How then shall we learn what he means by their being baptized, but by consulting the description he himself has given us of that matter :---‘ They were all (says he) under the cloud ; and all passed through the sea.’ The sea and the cloud surrounded and enclosed them. To this description, I apprehend, the apostle alludes, in the next words :---‘ and were all baptized (immersed) unto Moses, in the sea, and in the cloud.’

He adds *---‘ They were all baptized by *sprinkling* ; unless we can suppose persons to be baptized by water, *when they do not so much as touch the element : which supposition, in my opinion, is highly unreasonable, and absurd.*’

Aburd and unreasonable as this may appear to Mr. Elliot, it is what he himself must both suppose

pose and admit, in the case of Noah and his family; who were saved by the waters in which, with the ark, they were immersed: but that they were not so much as touched by the waters, is manifest; for they were secured in the ark before they began to descend, and the waters were abated, and dried up, before they came out of it. The argument, therefore, for sprinkling, built upon this supposition, must inevitably fall.

The prepositions also, in this passage, in my opinion, strongly militate against Mr. Elliot's idea of it: *υπο*, under the cloud---*εν*, in the cloud---*εν*, in the sea---are proper renderings, in this passage: nor would there be either sense or propriety in rendering *εν*, in the two last clauses, *by*, or *with*, if the word *baptizo* was translated by any other word than *sprinkle*; for which rendering, neither Mr. Elliot, nor Parkhurst, are able to produce one single authority, from the use of the word in the New Testament.

From this sort of reasoning it is that Mr. Elliot infers, that the Israelites were *sprinkled*; and then, from that supposition, draws another inference, equally unsupported; namely, 'that water was applied to the subject, not the subject

‘to the water*.’ But this inference can have no truth in it, in point of fact; unless the word *baptize* properly means, and only means, to *sprinkle with*, or *by water*: for the prepositions *in* and *into*, in the case of baptism, must necessarily be rendered *in*, or *into*, if baptism means any thing else; because it would be absurd, to render the words *poured with*, or *by water*; *dipped with*, or *by water*; *immersed with*, or *by water*. But that *baptism* means nothing more than to *sprinkle*, and that it ought always to be so rendered, never has been, never can be contended: but if it is designed to convey the idea of *immersion*, as all the Lexicographers tell us it is; it follows, of necessity, that baptism is an application of the subject to the water, and not of the water to the subject.

Mr. Elliot says †---‘The point in dispute, entirely hinges on this: In what sense the Scripture uses this word; whether to *dip* a person in and under water, or to *wash* him with water.’--- Again---‘† The inspired writers of the Old and New Testaments, do no-where, in my opinion, intend by the word *baptizo*, to express *merely*, or chiefly, an act of *immersion*, or dipping, and much less to *dip under water*; but rather that of *washing*, or *sprinkling*.’

Mr.

* Page 73. † Page 57. ‡ Page 59.

Mr. Elliot here admits, that the sacred writers do intend to express *immersion*, or *dipping*, by the word *baptizo*, though not merely, or chiefly, that act : In this I agree with him, and for the very reason which he assigns ; namely, that they constantly express the act of dipping by the word *bapto* : But by *baptizo*, I apprehend, they meant to convey the idea of immersion, a being overwhelmed, or covered ; in which state a person, or thing, may be, where there is no dipping ; as, a country may be immersed in water, by the tide breaking in, and overflowing it : and thus the sacred writers use the word *baptizo*, where there is neither *dipping*, *washing*, nor *sprinkling* ; as, in the case of Noah and his family, who were, by the opening of the fountains of the great deep and the windows of Heaven, immersed in water : but here was no *dipping*, nor were they *washed*, or *sprinkled* ; for the ark was pitched, within and without ; and it is said, the Lord shut them in, so that they were kept perfectly secure from the water coming near them.

Thus also, in the case of the Israelites, who were baptized in the cloud and in the sea, they were properly overwhelmed, or immersed ; for they were all in the sea, and under the cloud : But here was no dipping ; for the Children of

Israel went into the midst of the sea on dry ground; nor has the Scripture given us the least intimation, that they were either washed or sprinkled.

Again; When the disciples were baptized in the Holy Spirit, they were neither dipped, washed, nor sprinkled: The Spirit is there represented by a rushing, mighty wind, filling all the place where they were sitting: the posture in which they were, shews, there was no dipping; and the element *wind*, by which it is represented, and the circumstances attending it, forbid the ideas both of washing and sprinkling: but this was evidently a proper baptism, or immersion.

From these instances it appears, that the word *baptizo*, neither signifies *to wash*, *to sprinkle*, nor *to dip*, *in order to wash*, as Mr. Elliot says; but that its proper idea is; *to immerse*: and though *immersion* may be where there is *no dipping*, as the above miraculous instances shew; yet, where it is performed by one man upon another, *immersion* necessarily includes the idea of *dipping*. I conceive therefore, it is clear, that not merely the act of dipping, but the consequence of it, the immersion of the person, is what the word *baptizo* is meant to express; and not a washing a person with, or sprinkling water upon him.

That

That *baptizo* is not to wash, or sprinkle, is farther evident, from the observation of Mr. Elliot, that washing and sprinkling are constantly expressed by other words in the Holy Scriptures.--- He says *---*Bapto* signifies to dip, but never to wash; *lavo*, never to dip, but simply to wash; *baptizo*, not barely to dip, but to dip, in order to wash: So that where there is no washing, in my opinion, there is no baptizing.*

That this opinion (*i. e.* that where there is no washing, there is no baptizing) is groundless, we have shewn from the above instances, which Mr. Elliot acknowledges were baptisms; in which, it is manifest, there was no washing. The impropriety of this conclusion, therefore, from the premises, that *baptizo* means to dip, in order to wash, is a good argument against the truth of the premises themselves: for were the premises true, the conclusion would be just and proper; but not being so, it is a pretty strong proof that *baptizo* does not signify dipping in order to wash, but as derived from *bapto*, to dip, that which is the consequence of it; a being immersed, overwhelmed, or covered with water.

The case of Naaman does not appear to me to afford the least evidence, that *baptizo*, as used by the

the LXX. signifies *to wash*; the word *λῴω*, properly conveys that idea, and is repeatedly used in the context in that sense: neither have they, in any one passage in the Old Testament, where they meant to express the idea of washing, made use of the word *baptizo*; and when they use it here, it is evidently to express a different idea: for Mr. Elliot says---the word which they found in the Hebrew copy, which they render *baptizo*, means, *to dip*; and which (he says) they have, in every other passage, rendered *bapto*, which never means *to wash*: consequently, *baptizo* does not mean *to wash*; or else it will necessarily follow, that the LXX. have either misunderstood the Hebrew word, or that there is a mistake in the present Greek copies; neither of which, we have the least reason to suppose.

What could induce Mr. Elliot to suppose, that *baptizo* includes in it the idea of washing? It is not derived from the word *λῴω*, TO WASH; nor has it any connection in idea, with that or any other word of the same import: it is derived from *bapto*, TO DIP; and no reason can be assigned, why it should contain in it an idea that has no sort of connection with the root from which it is derived.

That

That Naaman's dipping, was in order to washing, according to the direction of the prophet, as Mr. Elliot says; or, that he washed by means of dipping, or immersion, is readily allowed: but then the act of dipping, and the effect of it, his being washed or made clean, are distinct ideas; so distinct, that Mr. Elliot himself says---* the former may be 'without the latter.' I contend, therefore, that the former, namely, *dipping* or *immersion*, which Mr. Elliot admits is included in the word, is the only idea which the LXX. meant to express by it; and not that of washing, at all.

Mr. Elliot says---† It is not said in the text, 'that he (Naaman) dipped *himself*, that word 'being not in the original; nor his body, much 'less his whole body; but the words are---*He* 'dipped, or baptized, in Jordan.'

Does Mr. Elliot mean by this, that Naaman, *himself*, was not the subject of the action, whatever it was, which the word *baptizo* is intended to express? Does he mean to infer, from the word *himself* not being in the original, that Naaman did not wash or sprinkle *himself*? If so, what was it that he was ordered by the prophet to wash, in order to his cleansing? Was it his *hands*, or his *cloaths*,

* Page 66.

† Page 61.

cloaths, or his *chariot*, or what? It might be either of these, or any thing else, according to Mr. Elliot, except *himself*; for though that word appears in the translation, it is not in the original. But this is mere trifling, and nothing to the purpose; for the word *himself*, though not expressed in the original, is evidently implied, and would have been necessarily understood, if it had not been added by the translators; as is manifest from the whole of the history. Elifha's direction is---
Go wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. His own reflection upon it, is---'Are not Abana and
 'Pharpar, rivers of Damascus, better than all the
 'waters of Israel? may I not wash in them,' &c. His servants say to him---'If the prophet had
 'bid thee do some great thing, wouldst thou not
 'have done it? How much rather, then, when he
 'saith to THEE, *wash*, and be clean.' And the historian says---'He went, and dipping seven
 'times in Jordan,' &c. Can any one, reading this narrative, doubt, that the word *himself* is understood throughout the whole? But, whatever the subject be to which the word *baptizo* relates, its import is still the same; namely, the immersion, or dipping, of the person, or thing, to which it is applied.

applied. How futile and impertinent, then, is this observation !

Mr. Elliot says* ; ‘ He, therefore, (that is Naaman) in order to wash, went and dipped in Jordan. So then, had he made use of any other mode of washing, he would have done what the prophet had bidden him : and this he did, in my humble opinion, by *sprinkling* ; for he being a leper, was ordered to wash *seven times*, alluding, as I conceive, to the manner in which *lepers* were cleansed under the law ; for the leper was to be cleansed, by the priest’s *sprinkling* him with blood and water *seven times*. See, Lev. xiv. 1.’ &c.

This observation is a very extraordinary one. It is here asserted, that, *in order to wash*, Naaman went and DIPPED in Jordan ; and then, in direct opposition to this assertion, and to the words of the text, he says---that though, in fact, he *dipped* in Jordan ; yet, it is his humble opinion, that he washed himself in quite another way ; *i. e.* by *sprinkling*.---How is such a glaring inconsistency as this to be accounted for ?

Perhaps, in order to reconcile this, Mr. Elliot would have us to understand, that Naaman did both ; that he *dipped* his hands in Jordan, in order

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to

to *sprinkle* himself. But how is this to be proved? There is not a word about sprinkling, in the connection; nor any expression that implies, or that can lead us to suppose, that *sprinkling* is to be understood: it is most certainly not expressed. Besides, admitting that to be the fact, it will necessarily follow, that *baptizo* does not mean to *sprinkle*; but to *dip*, or *immerse*.

That there is an allusion here to the manner of cleansing the leprous person under the law, by the priest *sprinkling* him with blood and water, by no means appears. Mr. Elliot should have proved that there was such an allusion, before he made it an argument of Naaman's sprinkling himself: Whereas, he first presumes the allusion, and then founds his argument upon that presumption. But that there is no such allusion here, as will support the inferenc, that because the priest, under the law, sprinkled the leprous person, therefore Naaman must have been sprinkled also; I think, is manifest, from the following considerations.

1) *Sprinkling* the leper, under the law, was an essential part of the ceremony, and is expressly mentioned as the appointment of God; whereas, in the case of Naaman, there is not the least intimation that he was *sprinkled* at all.

2) The

2) The *sprinkling* of the leper, under the law, was not the act of *himself*, but of the priest. There is not a single instance of any unclean person, under the law, *sprinkling himself*, in order to his cleansing: the idea is perfectly new, and what the Scripture is utterly unacquainted with. Had the historian told us, as Mr. Elliot does, 'that Naaman *dipped in order to wash, and that this washing was by sprinkling*;' or, had he used the word *sprinkle*, instead of *baptize*; there might have been some reason for supposing such an allusion: but nothing of this appears.

3) The *sprinkling* of the leper, under the law, was connected with the offering of a sacrifice: A bird was to be slain; with the blood of which the priest was to sprinkle the unclean person*. The shedding of blood was absolutely necessary; and, as the apostle says, in another case--*Without shedding of blood, there was no sprinkling of the unclean.* But, in the case of Naaman, there was no priest, no sacrifice, no *shedding of blood*, and consequently, as it will necessarily follow, there was no *sprinkling*.---In these instances, there is a total want of analogy between the manner in which the leper was appointed to be cleansed, under the law, and the cleansing of Naaman.

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4) If

* Lev. xiv. 6, 7.

4) If there is any allusion to that ceremony here, it certainly is not to the *sprinkling* of the unclean by the priest, in which there is no correspondence; but to the leper washing himself, which he was commanded to do after he was sprinkled: for, as that was the act of the unclean person himself, which he was directed to by the priest; so, the baptizing or dipping, here, was the act of Naaman, to which he was directed by the prophet. The leper was not made clean by the mere act of the priest, either in killing the bird or sprinkling its blood; but by an act of his own. It is said---* *He shall wash his cloaths, and shave off all his hair, and wash himself in water, that he may be clean.* Again---*He shall wash his flesh with water, and he shall be clean.* Agreeable to this, when Naaman baptized, or immerfed, seven times in Jordan---*His flesh came again, like the flesh of a little child; and he was clean.* Are we not from hence also necessarily led to conclude, that what Naaman dipped, was that which was healed by that dipping; namely, his flesh: and therefore the Translators have rightly supplied the word *himself*, in the passage.

From these observations, I think, it is sufficiently clear, that the word *baptizo*, in this passage,

* Lev. xiv. 8, 9.

sage, means neither to wash, nor to sprinkle; but to immerse.

Mr. Elliot's next argument is---' * Now, as
' that sprinkling (*i. e.* the sprinkling of the leper)
' signified the purging of sin by the blood of Christ,
' and purifying the soul by the Spirit, applied to be-
' lievers, through faith; so, I conceive, the very
' same spiritual benefits were signified, by the like
' mode of purification, under the gospel.'

The whole of this, instead of argument, is a mere begging of the question: Every thing which ought to have been proved, is presumed. It is presumed, that the purging of sin by the blood of Christ, &c. is signified by baptism: It is presumed, that baptism is a mode of purification, under the gospel: and, It is presumed, that it is a like mode of purification with that of sprinkling, under the law. But this is all mere presumption; and, as I conceive, utterly incapable of being proved. Nor do I believe that baptism was ever intended to be an emblem of the purging of sin by the blood of Christ: I am not able to discover any traces of it in the New Testament.

The text he produces, (Acts, xxii. 16.) does not appear to me to be at all to the purpose. It does

does not say a word about the blood of Christ : nor does it say a word about purifying the soul, by the application of the Spirit to believers, through faith * : nor is there the most distant allusion, in my opinion, to the one or the other ; much less, is there the least intimation, that baptism was designed to be an emblem of either of them. It is true, Paul is directed, in the passage, to *wash away his sins* ; but it is not said, that baptism was a washing away of sins, or that it was a figure of it, or that the washing itself was figurative. His being baptized, and his washing away of his sins, are evidently two distinct things : the one, the act of himself ; the other, an act performed upon him by another person. Were we to render this passage--*Arise, and be washed, and wash away thy sins* ; would there not be an apparent impropriety in the expression ? It does not follow,

* The Spirit, *applied to believers by faith*, is a strange, uncouth, unscriptural expression ; very different language from that by which its *dwelling* in the saints, and their being made *partakers* of it, is described in the Scriptures. God has promised to *give* his Holy Spirit ; but he has no-where promised to *apply* it to believers. Indeed, I cannot understand the meaning of the expression, nor find out what could suggest the idea ; but upon the supposition that baptism must be an *application* of the element of water to the subject ; which was the great thing to be proved.

follow, then, from the latter clause of the verse, that baptism, in the former clause, is either washing or sprinkling. He is directed to wash away his sins : not in the blood of Christ, nor by the application of the Spirit, nor by baptism ; but *calling upon the name of the Lord*. Persons may be said to wash away their sins ; either, first, by departing from iniquity, or, as the apostle expresses it, cleansing themselves from all filthiness of the flesh and spirit ; as God directs the people of Israel, by the prophet---‘ Wash ye, make ye clean, put away the evil of your doings :’ or, secondly, as they obtain remission of sins, through faith in Jesus Christ, which is connected with baptism, by Peter---‘ Repent, and be baptized, for the remission of sins.’ And, perhaps, both these senses are included in 1 Cor. vi. 11 ; which is the only passage, besides this, where the Greek word here rendered *wash*, occurs---‘ Ye are washed, *in*, in the name (that is, through faith in the name) of the Lord Jesus ; and, *in*, in the Spirit of our God ;’ that is, as they were living, walking, and acting in the Spirit *. And so here, *Wash away thy sins*, is joined with *calling on the name of the Lord* ; which is a descriptive character of those who receive remission of sins, and are heirs of salvation. † *Whosoever shall call upon the name of the Lord,*

* Rom. viii. 9. † Rom. x. 13.

Lord, shall be saved; because, through faith in him, (which calling upon him supposes) they receive remission of sins, and are delivered from condemnation. This passage, I conceive, therefore, has not any thing in it to support the idea that water-baptism is an emblem of purification by the blood of Christ, and that by the mode of *sprinkling*.

The next argument for sprinkling, is---* The apostle, Heb. ix. 10. speaks of *divers washings*, (Greek, different baptisms); and whoever carefully attends, with a mind unbiassed, to the scope of the passage, will, I think, be led to understand the apostle as speaking of *every sort of washing*, for PURIFICATION, under the law, (the chief of which was that of *sprinkling*): for else, I conceive, to prevent his being misunderstood, he would have *specified the particular mode* he intended by it.

Mr. Elliot has not attempted to point out the different baptisms under the law, or wherein their diversity consisted: But whether they were many or different, they were baptisms, *immersions*. It is, therefore, of no consequence, in this argument, whether the Greek be rendered *divers*, many; or *diverse*, different, *immersions*: for whatever diversity may

may be supposed, still, if they were *baptisms*, they must have been *immersions*; because, as we have fully proved, this is the constant meaning of the word. I am persuaded, it will not be said, that the words should be rendered diverse, or different sorts of *sprinklings*, or *pourings*; for that is certainly not the meaning of the expression. But it is contended, that the word baptism, in this passage, is of more general import, and is properly rendered *washings*, including every sort of *washing*; the chief of which (he says) was that of *sprinkling*. But this is said, in my opinion, without the least authority whatsoever. I shall endeavour to shew, that sprinkling is so far from being principally, or chiefly, intended, by the baptisms here mentioned; that it is not, and that it is impossible it should be, included; even supposing the word to convey so general an idea as that of washing.

1) Because sprinkling is not washing, at all.--- This is a self-evident proposition. We all know what washing is, and what sprinkling is; and we know them to be things so distinct in their nature, that the one cannot be the other. It is common to sprinkle linen, after it has been washed; but, whoever supposed that that sprinkling is a re-washing of it, or any mode or species of washings whatever! To contend that sprinkling any thing,

is to wash it; would be to insult the understandings of our fellow-creatures, or to make ourselves the objects of their ridicule.

2) Though there were a *variety of sprinklings*, under the law, yet they are never said to be *washings*; nor were they so, in fact. I do venture to affirm, that there is not a single instance in the Old Testament, of any person, or thing, being said to be *washed* by *sprinkling*, or because they had been sprinkled; but, in various instances, washing is expressly enjoined, immediately after the unclean person, or thing, had been sprinkled by the priest: as in the case of the leper, Lev. xiv. 7, 8.---' And he (the priest) shall *sprinkle* upon him that is to be cleansed from the leprosy, seven times; and he that is to be cleansed, shall *wash* his cloaths, and shave off all his hair, and *wash* himself in water, that he may be clean.' Again, chap. vi. 27.---' And when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled.' From these passages, it is evident, that sprinkling is not a mode of washing; nor was it understood to be so by the sacred writers.

The apostle, referring to the sprinklings under the law, says---' The first covenant was not dedicated,

ated, or consecrated, without *blood*: for, 'when
 ' Moses had spoken every precept to the people,
 ' according to the law, he took the blood of calves,
 ' and of goats, with water, and scarlet wool, and
 ' hyssop, and sprinkled both the book and all the
 ' people; saying, This is the blood of the cove-
 ' nant, which God hath enjoined unto you.'

Moses certainly did not wash the book of the
 covenant, and the people, by sprinkling of them:
 the book did not stand in need of being washed.
 But the covenant, he says, was dedicated, conse-
 crated, or confirmed, thereby. He adds---' More-
 ' over, he sprinkled with blood both the taber-
 ' nacle and all the vessels of the ministry; and
 ' almost all things are by the law purged' (not
 washed, but separated to a holy use, or, as it is
 before expressed, dedicated) ' with blood; and
 ' without shedding of blood, there is no remission.'
 In Lev. xvi. 15. Aaron is commanded to sprinkle
 the blood of the sin-offering upon the mercy-seat,
 and before the mercy-seat. The things here
 spoken of, as being sprinkled with blood, are never
 said to be washed; nor did they stand in need of
 it, on account of any natural pollution: much less
 did the antitypes, the heavenly things themselves,
 which were purified by better sacrifices, stand in

need of it; and *had* they stood in need of it, it could not have been effected by sprinkling.

Jesus Christ, the antitype of the mercy-seat, was sanctified by his own blood; the new covenant was established and confirmed by his blood; he entered into heaven itself with his own blood, as our high-priest, to appear in the presence of God for us. Thus were the heavenly things themselves purified; and this is what the sprinkling of the blood, under the law, was designed to represent. But even these purifications, were not effected by the mere sprinkling of the blood; the efficacy of which, to purify or consecrate that on which it was sprinkled, arose from its being the blood of victims, offered in sacrifice to God: --- 'For it was necessary (says the apostle) that the patterns of the things in the heavens, should be purified with these; (*i. e.* these sacrifices, which were offered under the law) but the heavenly things themselves, with better sacrifices than these: for Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.' Now, as these *purifications* were with sacrifices, they could not be *washings*; for to be washed with sacrifices, is a most strange idea! such as
neither

neither the words purify or sprinkle, are at all calculated to convey : from whence it necessarily follows, that these sprinklings could not be referred to by the apostle, in saying, that the Jewish services, among other things, consisted in divers washings or baptisms ; and I am persuaded, that whoever attends to the scope of the passage, with an unbiassed mind, will easily see, that there is nothing in it, or its connection, to prove, that by *baptisms*, the apostle meant sprinklings.

What follows, (from page 66 to 72) concerning Moses washing Aaron and his sons, and the separation of the tribe of Levi to God, by sprinkling the water of purifying upon them ; I conceive, has nothing to do with the subject. It has not been proved that there is any analogy between that rite and baptism ; nor has it been proved, that baptism is either a washing or a purification : and, therefore, it is of no consequence what Dr. Gill, Mr. Jenkins, or Mr. Elliot, have said about it.

What is said, (p. 76 and 77) on Isa. xlv. 2. lii. 15. and Ezek. xxxvi. 25, 26, 27.---I will pour water upon him that is thirsty : I will pour my spirit upon thy seed : He shall sprinkle many nations : I will sprinkle clean water upon you, and ye shall be clean : From all your filthiness, and
from

from all your idols, will I cleanse you, &c. I will put my spirit within you, &c.---proceeds upon the idea, either that these promises were fulfilled by John's baptism, and the baptism of the Spirit; or that baptism is designed to represent the same spiritual blessings under the gospel, which were represented by the sprinklings under the law; and that those blessings, (whatever they are) being expressed, in these prophecies, by sprinkling water upon those whom they respect; it is presumed, that baptism must be by sprinkling.

This is presuming a great deal, but proving nothing. In order to establish what these passages are brought for, it should have been proved that there was some connection between these prophecies, and baptism: that they referred to baptism, --- either that of water, or of the Spirit: and that baptism was the fulfilment of what is here prophesied. But this has not been proved; nor are there any traces of it in the New Testament.

In the *first* place, Neither water-baptism, nor the baptism of the Spirit, (as we have proved) were sprinklings. If they were not, these prophecies could not have any relation to them: if they were, and these prophecies did refer to either of them; as such, we should doubtless have had some plain
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intimation of it in the New Testament; either by some direct application of these prophecies to baptism, or by some evident analogy between the pouring or sprinkling with water, here mentioned, and the administration of baptism. But nothing of this appears.

Secondly--- The blessings signified by the *sprinkling*, and *pouring water*, in these prophecies, do not appear, from any part of the Scriptures, to be signified by baptism. In Isa. xlv. 3, 4. *pouring water*, is used to express that abundance of blessings with which God would enrich his church, and make it fruitful; as the dry and parched ground is enriched and made fruitful, by the descent of showers of rain: ---- ‘ I will pour
 ‘ water upon him that is thirsty, and floods
 ‘ upon the dry ground: I will pour my spirit
 ‘ upon thy seed, and my blessing upon thine
 ‘ offspring; and they shall spring up as among the
 ‘ grass, as willows by the water-courses.’ But, in baptism, there is no allusion to the descending showers of rain; nor are similar blessings either effected or represented by it: and, indeed, the pouring of a few drops of water upon a person, were *that* baptism, would be but a poor representation of pouring floods of water upon the dry ground!

In Isa. lii. 15. and Ezek. xxxvi. 25, 26, 27.---
 ' So shall he sprinkle many nations: Then will I
 ' sprinkle clean water upon you, and ye shall be
 ' clean; from all your filthiness, and from all your
 ' idols, will I cleanse you.' If the sprinkling here,
 refers to the sprinklings under the law, which were
 for the purging away of sin, by making an atonement
 and reconciliation for it, in the most holy place, upon
 the foundation of a sacrifice having been offered ;
 those purifications, the New Testament informs
 us, prefigured the redemption, even the remission
 of sins, obtained through the blood of Jesus, with
 which he has entered into Heaven itself ; which is
 called the blood of sprinkling, to which believers
 are come ; and which speaketh better things than
 the blood of Abel. But these blessings are never
 said to be represented by baptism ; much less, are
 they effected by it.

Mr. Elliot asks---* ' When was this evangelical
 ' promise fulfilled; unless when John, in the be-
 ' ginning of the gospel, baptized his disciples with
 ' water; and Christ, soon after, baptized his be-
 ' lieving followers with the Holy Spirit? For, the
 ' passage seems to me to have a respect to both.'

But, is there any reason for such a supposition ?
 or, the least intimation of such a fulfilment, in the
 accounts

accounts of baptism, in the New Testament? or, in the words of the promise, in the Old? Most certainly not. And yet, having supposed this, he asks---‘ Does it not plainly follow, that water-baptism was by sprinkling; notwithstanding all that some learned men have urged to the contrary, from the leading idea of the word *baptizo*?’ --- Surely, his prejudices must have carried him a strange length, to make him suppose, that such an inference could have any weight in it. *An inference*, from what? Not from the words of the promise; but from the mere unsupported suggestion, that the promise was fulfilled, by the baptism of John, and the baptism of the Spirit. *An inference*, built upon premises, which there is not the least shadow of an argument to prove. Besides, this (as it appears to me) is utterly irreconcilable with what he says, page 84.---that ‘ It is certain, that the baptism of the Spirit was by pouring; and that it necessarily follows, that John’s baptism must be by pouring also.’ There he found the word *pour*, in another prophecy; and then the inference is, that water-baptism must *necessarily* be by *pouring*! He finds the word *sprinkle*, in this prophecy; and now it as *plainly* follows, that water-baptism must be by *sprinkling*!--- These inferences, however *plain* and *certain* they might ap-

pear to Mr. Elliot, must, undoubtedly, one of them be false; both cannot be true: because, pouring and sprinkling are not the same thing. But there is not the least evidence, (in my opinion) that the word *pour*, or *sprinkle*, in these prophecies, have any relation to baptism.

He adds--- * Do not those persons then greatly err, who venture to assert, there is *no washing*, but by *dipping*; and speak of *sprinkling*, as a religious mode of washing, by way of derision: though God hath expressly declared, that he would *wash* or *cleanse* his people from all their uncleanness, by *sprinkling* clean water upon them?----- Who they are that assert there is no washing but by dipping, I know not. Those who maintain baptism to be immersion, need not make such an assertion; because they will not be affected by it, whether true or false. That sprinkling is a religious mode of washing, is an assertion, (in my opinion) *deserving* of contempt: It is the first-born of absurdities! inconsistent with every part of the word of God! and an affront to common-sense! for every rational creature knows, that sprinkling is not washing. But, why do they *greatly err*, who speak of sprinkling as a religious mode of *washing*, by way of derision? Because,

* God.

* God (he says) hath *expressly declared*, that he
 * would *wash* or *cleanse* his people, from all their
 * uncleanness, by *sprinkling* clean water upon them.
 But though he calls this the *express declaration of*
God; yet the word *wash*, which is the important
 one in the sentence, and upon which the whole
 turns, is not in the text; but is an interpolation
 of his own, without the least authority what-
 ever. The word *cleanse* was not sufficient to
 ground this censure upon: he has, therefore, ven-
 tured to add the word *wash*; and then tells us, It
 is God's. *To wash*, and *to cleanse*, are not always
 of the same import: as is manifest from the text
 itself; which says, that God would cleanse them
 from their *idols*, as well as from their filthiness:
 But persons are never said to be *washed* from
 their idols. They were cleansed from them, and
 from all ceremonial filthiness, (which is here
 alluded to) by being sprinkled with the blood of
 the sacrifice, or water of purification; by which
 was signified to them, that their iniquities were
 forgiven, and they were separated to the worship
 and service of God. And thus, Mr. Elliot says---
 * The Jewish church were first *cleansed*, and
 * brought into a covenant-relation to God, at Ho-
 * reb, by the ministry of Moses, the mediator of

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* that

‘ that covenant ; for they were all purified, by
 ‘ blood and water being sprinkled upon them : ’
 The antitype of which was, as he properly ob-
 serves, what Jesus Christ did, as the Mediator of
 the new covenant ; who came by water and blood.
 But, what has this to do with baptism ? or, where
 is baptism said to represent these things ?

‘ Again ; (he says) * Believers in the New
 ‘ Testament are said to be *washed*, where there is
 ‘ no *immersion*, but *sprinkling* only : for Christ, as
 ‘ the Scripture testifies, hath *washed* us from our
 ‘ sins, in his own blood : But the manner of it, is
 ‘ again and again represented by that of *sprinkling*. ’

1) When it is said, Rev. i. 5. ‘ Who hath
 ‘ washed us from our sins in his own blood ; ’ there is
 not any thing said about the sprinkling of this blood,
 or that the *washing* was (as Mr. Elliot says) by
sprinkling ; nor is there any apparent allusion to
 the ceremony of sprinkling of blood, under the
 law. And in those places where the blood of
 Christ is called the blood of *sprinkling*, or believers
 said to be *sprinkled* with it ; there is not a word
 said about their being washed in it : nor are there
 any circumstances to lead us to suppose, that
 they mean the same thing. Mr. Elliot says,
 --- ‘ God’s

... * God's manner of *washing* was, by *sprinkling*. *
 God himself has not said so: How, then, should
he know it? especially, as it is a manner of wash-
 ing, human beings are unacquainted with. Sprink-
 ling and washing, are, in my opinion, perfectly
 distinct; and are never put the one for the other,
 in the word of God. Both were used in purifi-
 cations, under the law. The unclean person was
sprinkled by the priest; and then he was to *wash*
 his flesh in water. All real cleansing from sin,
 whether by the forgiveness and expiation of it, or
 perfect salvation from it, is through the blood of
 Christ. May not then, the blood of Christ, in
 one place, be spoken of as purging the conscience
 by sprinkling, in allusion to the sprinklings under
 the law; and, in another place, as washing away
 sin, in allusion to the washings which are there
 enjoined; agreeable to the declaration of the pro-
 phet, Zech. xiii. 1.---' In that day there shall be
 ' a fountain opened to the House of David, and to
 ' the inhabitants of Jerusalem, for sin, and for
 ' uncleanness.' May not such a prophecy as this
 be alluded to, when it is said, He hath washed us
 from our sins, in his own blood; rather than the
 sprinklings under the law, which certainly were
 not washings. Besides, when the blood of Christ
 is called the blood of sprinkling; it is said to be
 that

that which *speakes*, not that which *washeth*: and believers are said to have their hearts sprinkled from an evil, *i. e.* from an accusing conscience: So that the sprinkling of the blood of Jesus is not designed to convey the idea of washing; but that assurance of pardon, peace, and salvation, which the believer enjoys through the blood of Jesus, as the blood of the new and everlasting covenant. Thus, we have boldness, by the blood of Jesus, to enter into the holiest of all; as the high-priest entered into the most holy place, with blood, which he sprinkled, there making an atonement. From hence, I think, it evidently appears, that the assertion, [that *the manner of* our being washed in the blood of Christ, is *again and again* represented by *sprinkling*] is destitute of any foundation in truth; and, consequently, that the inference built upon it, with respect to baptism, must necessarily fall to the ground. ---- But,

2) There are only two passages in the New Testament, where we read of *washing*, in connection with the blood of Christ; Rev. i. 5. vii. 14. ---- In the latter of these texts, the word *washing* cannot possibly mean *sprinkling*; for the Greek word there used is, *πλυνω*, TO PLUNGE, as cloaths are plunged, in washing; and the Greek word translated *washed*, in the first of these texts, never means

means to *sprinkle*. What reason, then, is there to suppose, that this washing was by sprinkling? Most certainly, none at all. Much less, will it afford any argument, to prove, that water-baptism was performed by sprinkling.

Again, (he says) ‘* That *baptizo* doth not signify ‘*corporal immersion*, is, I think, plain from Luke, ‘xi. 38; where it is said, *the Pharisees marvelled that Christ did not wash* (Greek, *baptize*) *before dinner.*’

It is probable, from Mark vii. 2, 3, 4, 5. that this *baptizing* respected the hands only. But that *immersion* is the true import of the word, I make no doubt: and immersion is the same, whether the subject of it be the whole body, or the hands only. --- Lightfoot says †, that ‘The Jews used the ‘washing of the hands, and the plunging of the ‘hands; and that the word *νιψωμαι*, WASH, in our ‘evangelist, seems to answer to the former; and ‘*βαπτίζωμαι*, BAPTIZE, to the latter.’--And Keyser says ‡, ‘They plunged the arm up to the ‘elbow.’ So that the baptizing before dinner, referred to by the Pharisees, was an immersion in water; as the reason also of the tradition shews; which

* Page 83. † Works, Vol. II. p. 344.

‡ Travels, Vol. I. page 14. Edit. duodecimo.

which was, lest, unawares, they should have touched any thing unclean in the market; and not to wash off any natural dirt or filthiness: for, surely, the washing their hands, when dirty, was not so uncommon a thing, as to need a tradition of the elders for it. But, admitting such a washing to be intended; Can we imagine, that they washed their hands merely by sprinkling or pouring a little water upon them? It is impossible! It is a mode of *washing*, which has never been adopted; and, if it were, it would prove ineffectual; the filthiness would still remain: For, though it is possible to wash without dipping, or immersion (which, however, is not common, with respect to the hands); yet, it is impossible to do it by mere pouring, or sprinkling: and, therefore, this passage is so far from militating against, that it establishes the true import of the word baptism, to be immersion, whatever the subject be to which it relates.

On Rom. vi. 4. Mr. Elliot says, *---‘ He supposes the apostle had no intention of proving any mode of baptism by those words:’ Nor does he attempt to adduce any argument from the passage, in support of either sprinkling or pouring. To me, the very language of the text appears strongly

to

to oppose that idea. Believers are there said, not only to be baptized into Christ's death; but also, to be *buried* with him, *by baptism*. Had there been no resemblance of a *burial*, in baptism; I conceive, the apostle would not have made use of such a mode of expression: But, in the baptism Mr. Elliot contends for, there is no such resemblance; and, therefore, that cannot be what the apostle alluded to; supposing it to be only an allusion, when he said---'We are *buried* with him 'by baptism, into death.' Dr. Whitby, who was no Baptist, was so struck with the force of this expression, that he says*,---'It being so expressly declared here, and Colos. ii. 12. that we are 'buried with Christ in baptism, by being buried 'under water; and the argument to oblige us to 'a conformity to his death, by dying to sin, being 'taken hence; and this *immersion* being religiously 'observed by all Christians for thirteen centuries, 'and approved by our Church; and the change 'of it unto sprinkling, even without any allowance from the Author of this institution,---it 'were to be wished, that this custom might be 'again of general use.'

When our Lord speaks of his sufferings, as a *baptism*, (Matth. xx. 22.); it is, to me, an

H

invincible

* *In loco.*

invincible argument, to prove, that baptism is neither sprinkling nor pouring; but immersion. Had either of the former been the meaning of the word, can we suppose our Lord would have made choice of it, to express his sufferings by? Is there any analogy between the sufferings of Christ, and pouring or sprinkling of water upon a person? Certainly, there is not. On this passage, Pædo-baptists, in general, have been forced to acknowledge, that baptism is immersion, or a being overwhelmed. Poole says---‘ To be ‘ baptized, is to be dipped in water; metaphori- ‘ cally, to be plunged in affliction :’ and Whitby says---‘ The metaphor of *baptism*, or *immersion*, in ‘ waters, or being put under floods, is familiar in ‘ Scripture, to signify a person overwhelmed with ‘ calamities; as, when the Psalmist complains, ‘ that *the waves had gone over him*, Psal. xlii. 7. ‘ that *he wds come into deep waters*, Psal. lxix 2. ‘ And, in this sense, Christ saith of his death--- ‘ *I have a baptism to be baptized with*; Luke, ‘ xii. 50.’

When we consider baptism in this point of view, every one must be struck with the beauty and propriety of the application of the word, by our Lord, to his sufferings: But this is all lost, if baptism means any thing else than immersion. And when
I read

I read this passage, I am astonished at the assertion of Mr. Elliot, that, where there is no *washing*, there is no *baptism*. Our Lord's words, certainly, cannot be rendered --- *I have a washing to be washed with*. He was immersed in sorrows; but not washed with them, in any sense whatever. --- Does Mr. Elliot himself baptize by washing? No. And I am fully persuaded, that if washing be essential to baptism; he has never administered that ordinance to any one person, in the whole course of his ministry: For, as he says *--- 'A person may be dipped, and not washed; for his filthiness may still remain:' we may, with much more truth and propriety, say---A person may be sprinkled with water, or have it poured upon him, without being washed; for, mere sprinkling, or pouring, are not washing; nor are they ever used for that purpose.

From these observations, I think, it is evident, that water-baptism, as commanded by our Lord, and practised by his disciples, is a proper immersion of the subject in water: and that, whatever else goes by that name, is the invention and tradition of men; and, as substituted in the room of immersion, is destructive of, and makes void, a plain commandment and ordinance of God, and of the Lord Jesus Christ.

H 2

APPEN.

APPENDIX.

IN the preceding Work, we have attempted to prove, that to *immerse*, is the precise meaning of the word baptize; and, as it is a matter of great importance in this controversy, I shall endeavour, more fully, to establish and illustrate that point.

It is commonly said, that to *immerse*, and to *dip*, are the same thing: I believe, the fact is otherwise.

The precise idea of the word *immersion*, is, a being covered, buried, & put below the surface, of any thing*; whereas, *dipping* is properly used, where

* Dr. Johnson says--' To *immerse*, is, to put under water, to sink or cover deep.

' *Immerse*, adj.---Buried, covered, sunk deep.

' *Immersion*---The act of putting any body into a fluid, below the surface: The state of sinking, below the surface of a fluid: The state of being overwhelmed, or lost in any respect.'

And he gives the following instances of the use of the words:---

He stood,
' More than a mile, *immersed* within the wood.---Dryden.

' They observed, that they were *immersed* within their rocks, quarries, and mines.---Woodward.

' After

where no such idea is conveyed; nor is it necessarily included. Those words of our Lord, respecting Judas --- *He that dipperh his hand with me in the dish* --- cannot be meant to inform us, that Judas *immersed* his hand, either in the dish, or in the food it contained. When a part of a thing is put into a liquid, (as, a pen into ink, or, Jonathan's rod into the honey) and immediately taken out again; it is properly dipped. To say it is not, because it is not covered all over, would be to contradict the common use of language, and the plain meaning of the word: and, as dipping and immersion, contain different ideas; so, plunging differs from them both; as it naturally conveys the idea of precipitance, or violence; a rushing headlong, or a being forced into any thing.

Now, I conceive, the Greek word *baptizo*, neither means *dipping* nor *plunging*; but *immersion*: and so it is generally understood, by those who have written upon the subject; as may be seen by the numerous quotations in Mr. Booth's *Pædobaptism Examined*.

It

' After long inquiry of things *immerse* in matter.---

' *Bacon*.

' *Immersed* in the errors of the Church of Rome.---

' *Addison*.

' It is impossible to have a lively hope in another life, and yet be deeply *immersed* in the enjoyments of this.

' *Atterbury*.'

See Dictionary, under the words.

It is derived from *ba to*, TO DIP. Now, if *bapto* mean TO DIP, and nothing else, as it certainly does; then the derivative, *ba tizo*, must have a different meaning: for, would it not be absurd to say, that *to dip*, is derived from *to dip*? Yet, so it must be, if they are precisely of the same signification.

When Parkhurst and other Lexicographers, tell us, that *baptizo* means *to dip*, *immerse*, *plunge*: If those three words contain precisely the same idea, two of them are superfluous, and absurd; because, the instruction meant to be conveyed, is as compleat and perfect without them, as with them: If they contain different ideas, as they certainly do; they must necessarily have corresponding Greek words, by which they are expressed; which, I conceive, are *bapto*, *baptizo*, and *pluno*: for, if ideas have not, every one of them, corresponding words, it would be impossible to convey them, with any degree of certainty. Had the Lexicographers rendered the word *baptizo*, either *to dip*, or *to plunge*, alone; fact, in a variety of instances, would have proved, that they had mistaken its meaning. On the contrary, all would have been plain and easy, had they simply rendered it, *to immerse*. And, though the Latin dictionaries use the words *to dip*, or *to plunge*,

plunge, under the word *immergo*: yet, they never use them alone; but with such additions as shew, that the true idea is, to *cover over*, or *put below the surface* of any substance; and not the act of *dipping*, or *plunging* *. Baptism, I conceive, then, is not the act of dipping; but the *immersion* of the person baptized. This will more fully appear, by attending to the use of the word, in various passages of the Holy Scriptures. We have already taken notice of the baptism of the Israelites, in the sea and in the cloud; of the family of Noah, in the ark; and of the Disciples, in the Holy Spirit: and have shewn, that to baptize, cannot mean *to dip*, in those instances. We add, the word cannot mean *to dip*, when it is used of the sufferings of Christ †: For, as Mr. Booth has shewn ‡, that to substitute the word washing, pouring, or sprinkling, in the room of Baptism; would not only sink the vigorous idea, but convey a sentiment foreign to the text; exceedingly dilute and impoverish the marvellous meaning; and render the emphatical and admirable text, quite ridiculous: So we may add, the beauty and energy of the passage would be equally destroyed, were we to render it--*I have*
a dipping

* *Immergo*---To plunge, flounce, to drench, or dip over head and ears. *Ainsworth*.

† Luke, xii. 50.

‡ *Pædo-baptism Examined*, Vol. I. p. 89, 90.

a dipping to be dipped with; and how am I straitened, till it be accomplished! So, when the apostle compares Baptism to a Burial *, it is impossible to admit the idea of dipping; which does not belong to burials, in which the body is not dipped, but laid under the surface, and covered with the earth. Nor would there be sense in rendering the passages ---So many of us as were dipped into Jesus Christ, were dipped into his death: therefore, we are buried with him, by dipping, into death--Buried with him, in dipping. So again, the word βαπτω, from *bapto*, used by the LXX. (Dan. iv. 30.) cannot mean *dipped*: for the body of Nebuchadnezzar was not *dipped*, but covered with the dew of heaven.

Mr. Booth has shewn, by trying the experiment on a variety of passages, what an awkward appearance the noble sense and masculine diction of Inspiration would wear, if the word Baptism was translated either washing, pouring, or sprinkling: But when he proposes a rendering of the same passages, so as to convey dignity of sentiment and propriety of language, he entirely abandons the word *dipping*; and in his experiment, necessarily uses the word *immersion* only.

Such an experiment upon all the passages of the New Testament, where the word occurs, (which

is

* Rom. vi. 3, 4. Col. ii. 12.

is here subjoined) will, it is conceived, give the fullest and clearest evidence, that *immersion*, and that only, is the proper meaning of Baptism.

In those days came John the *Immerfer*, preaching in the wilderness of Judea.

Then went out to him all Judea, and were *immersed* of him in Jordan.

But when he saw many of the Pharisees come to his *immersion*, he said ----

I, indeed, *immerse* you in water, unto repentance: but he that cometh after me, shall *immerse* you in the Holy Ghost, and fire.

Then cometh Jesus, from Galilee to Jordan, unto John, to be *immersed* of him.

But John forbade him; saying, I have need to be *immersed* of thee.

And Jesus, when he was *immersed*, went up straightway out of the water.

There hath not risen a greater than John the *Immerfer*.--- And from the days of John the *Immerfer* until now, the kingdom of heaven suffereth violence,

L. . . .

Herod

Herod said---This is John the *Immerfer* : he is risen from the dead.

Give me here John the *Immerfer*'s head, in a charger.

John the *Immerfer*.-----John the *Immerfer*.

Go ye, therefore, and teach all nations ; *immerfing* them.

And John did *immerfe* in the wilderness ; and preached the *immerfion* of repentance.

And were all *immerfed* of him, in the river of Jordan.

I, indeed, *immerfe* you in water : but he shall *immerfe* you in the Holy Ghost.

Jefus was *immerfed* of John, in Jordan.

John the *Immerfer*.-----John the *Immerfer*.

Except they *immerfe*, they eat not.---The *immerfion* of cups and pots,-----

Can ye drink of the cup that I drink of ? and be *immerfed* with the *immerfion* that I am *immerfed* with ?

With the *immerfion* that I am *immerfed* withal, shall ye be *immerfed*.

The

The *immersion* of John; Was it from heaven,
or of men?

He that believeth, and is *immersed*, shall be
saved.

Preaching the *immersion* of repentance.

He said to the multitude that came to be *im-
mersed* of him.

Then came also the publicans to be *immersed*.

I, indeed, *immerse* you in water---He shall *im-
merse* you in the Holy Ghost, and fire.

Now, when all the people were *immersed*; it
came to pass that Jesus also being *immersed*, and
praying.

John the *Immerfer*.

The publicans justified God, being *immersed*
with the *immersion* of John.---But the Pharisees
and lawyers, rejected the council of God against
themselves; being not *immersed* of him.

John the *Immerfer*.-----John the *Immerfer*.

He marvelled, that he had not first *immersed*
before dinner.

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But

But I have an *immersion* to be *immersed* with.

The *immersion* of John; Was it from heaven,
or of men?

Why *immersest* thou then?

I *immerse* in water.

Jordan, where John was *immersing*.

Therefore am I come, *immersing*, in water.

He that sent me to *immerse*, in water; the
same is he who *immerseth*, in the Holy Ghost.

There he tarried with them, and *immersed*.

John also was *immersing* in Enon, near Salim;
and they came, and were *immersed*.

The same *immerseth*, and all men come to him.

Jesus made and *immersed* more disciples than
John.--- Though Jesus himself *immersed* not, but
his disciples.

Into the place where John, at first, *immersed*.

John truly *immersed* in water; but ye shall be
immersed in the Holy Ghost.

Begin-

Beginning from the *immersion* of John.

Repent, and be *immersed*, every one of you.

They that gladly received the word, were *immersed*.

They were *immersed*, both men and women.

Simon believed ; and when he was *immersed*.

Only they were *immersed*, in the name of the Lord Jesus.

What doth hinder me to be *immersed* ?

And he *immersed* him.

And arose, and was *immersed*.

After the *immersion* which John preached.

Can any man forbid water, that these should not be *immersed* ? --- And he commanded them to be *immersed*, in the name of the Lord.

John, indeed, *immersed* in water ; but ye shall be *immersed* in the Holy Ghost.

The *immersion* of repentance:

And when she was *immersed*, and her household.

And was *immersed*, he and all his.

Hearing,

Hearing, believed, and were *immersed*.

Knowing only the *immersion* of John.

Unto what, then, were ye *immersed*? And they said, Unto John's *immersion*.

John verily *immersed* with the *immersion* of repentance.

When they heard this, they were *immersed* in the name of the Lord Jesus.

Arise, and be *immersed*, and wash away thy sins; calling on the name of the Lord. . . .

So many of us as were *immersed* into Jesus Christ, were *immersed* into his death: therefore, we are buried with him, by *immersion*, into death.

Were ye *immersed* in the name of Paul?

Thank God, that I *immersed* none of you, but Crispus and Gaius; lest any should say, that I had *immersed* in mine own name. And I *immersed* also, the household of Stephanas. Besides, I know not whether I *immersed* any other: For, Christ sent me not to *immerse*.

And were all *immersed* unto Moses, in the sea, and in the cloud.

For

For by one Spirit, are we all *immersed* into one body.

What shall they do, which are *immersed* for the dead ?

¶ As many as have been *immersed* into Christ.

One *immersion*.

Buried with him in *immersion*.

Of the doctrine of *immersions*.

Divers *immersions*.

The like figure, whereunto even *immersion* doth also now save us. -----

Matth. iii. 1. *Ver.* 5, 6. v. 7. v. 11. v. 13. v. 14. v. 16. xi. 11, 12. xiv. 1, 2. v. 8. xvi. 14. *also*, xvii. 13. xxviii. 19.

Mark, i. 4. *Ver.* 5. v. 8. v. 9. vi. 14, 25. *also*, viii. 28. vii. 4. x. 38. v. 39. xi. 30. xvi. 16.

Luke, iii. 3. *Ver.* 7. v. 12. v. 16. v. 21. vii. 28. v. 29, 30. v. 33. *also*, ix. 19. xi. 38. xii. 50. xx. 4.

John, i. 25. *Ver.* 26. v. 28. v. 31. v. 33. iii. 22. v. 23. v. 26. iv. 1, 2. x. 40.

Acts, i. 5. *Ver.* 22. ii. 38. v. 41. viii. 12. v. 13. v. 16. v. 36. v. 38. ix. 18. x. 37. v. 47, 48. xi. 16. xiii. 24. xvi. 15. v. 33. xviii. 8. v. 25. xix. 3. v. 4. v. 5. xxii. 16.

Rom. vi. 3, 4. --- *1 Cor.* i. 13---17. x. 2. xii. 13. xv. 29. --- *Gal.* iii. 27. --- *Eph.* iv. 5. --- *Col.* ii. 12. --- *Heb.* vi. 2. ix. 10. --- *1 Peter*, iii. 21.

By this experiment, we have, in one view, an uniform rendering of all the passages; which affords so just a sense, such perspicuity and propriety, as, it is conceived, will carry conviction to the mind of every candid and serious Inquirer after truth: and I may venture to affirm, that no other rendering can be adopted, with the same uniformity and propriety. Let the like experiment be made with the words *sprinkling*, *pouring*, *washing*, or *dipping*, as the true idea of Baptism; and it is not doubted, that the conviction of the impropriety of translating it by any one of those words, will be equally strong, --- and render the evidence in favour of *immersion*, complete and decisive!

THE END.

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